Character Education Values of the Oral Story "Mbah Suto Bodo"

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Abstract: The aim of this research is to analyze the narrative structure and character education values contained in Mbah Suto Bodo's oral stories. The research approach is qualitative with analytical methods based on Axel Olrix's theory. The results of the analysis show that Mbah Sutro Bodo's oral story prioritizes narrative structure to build the story. The existence of narrative structures in Mbah Suto Bodo's oral stories are interrelated and do not stand alone. The value of character education in the story of Mbah Suto Bodo includes the values: devotion, mutual help, mutual cooperation, caring, discipline, empathy, tolerance and cooperation. Mbah Suto Bodo's story can be an alternative learning material, especially for Indonesian language subjects.

Keywords: folklor, narative, structure, sosial, character

1. Introduction

The city of Pati, one of the eastern coastal areas of Central Java, has a lot of oral history. In general, coastal cities have a lot of folklore. Coastal communities grow and develop culturally, giving birth to many folk tales (Hartitom, Simatupang, Ganap, 2019). Coastal communities are communities that exist in small traditional dimensions (Fama, 2016); Purnaningtyas, et. al (2020); Tamarudin, et. al (2020); Widianto, et. al (2019). What is special about this small tradition is that there are various types of folklore: fairy tales, proverbs, parikan (rhymes), and serocas. Folklore as the work of a small indigenous community is related to its environment. Folklore is closely related to circumstances, the natural environment, as well as the customs and traditions of the owner of the folklore in question. Folklore is closely related to regional identity (Yetti, 2011).

Folklore as a culture produced by small traditional communities has various characteristics. The characteristics of folklore include: (1) it is spread and passed down orally, (2) it is traditional, (3) it is very varied, (4) it is anonymous, (5) it has a patterned form, (6) it has benefits, (7) pralogical in nature, and (8) as joint property Sudikan (2014). The types of folklore consist of (1) oral (verbal folklore), partly oral (partly verbal folklore), and non-oral (noverbal folklore) (Yektiningtyas, 2019).

The aim of this research is to analyze an oral folklore entitled "Mbah Suto Bodo" originating from Pati Regency, Central Java. The value of character education contained in this story will be analyzed for its narrative structure based on Axel Olrix's theory (in Sudikan, 2014). Overall interpretation of a literary work cannot be done without understanding its parts or dismantling its structure (Teeuw, 2015). By understanding the parts or structures that build, literary works can be understood as a whole.

The narrative structure of Axel Orlix's model consists of (1) the laws of beginning and end; The story does not start suddenly. Repetition, namely scenes that are repeated many times to emphasize a story. There are three times a character in a story successfully completes a task after three tries. Two characters appear in one scene. The story scene only introduces two characters who appear simultaneously. Opposite situations, characters in folk tales have opposite characteristics. Twins, siblings, or two individuals playing the same role. The importance of character comes at the beginning and end. A story has a main story. Forms with folklore motifs. Use of tableau scenes. The logic of legends and folklore has its own logic. Consistency of story plan. Focus on the main characters of folklore (Qomariyah, 2018).

Analysis of the value of character education relies on the opinion of Sauri (2020) which states that the value of character education consists of (1) compassion which is manifested in measures of devotion, mutual assistance, mutual

cooperation, and concern; (2) responsibility actualized in the form of discipline and empathy; (3) harmony of life is expressed in the form of justice, tolerance and cooperation. The value of character education can be summarized as (1) devotion, (2) mutual help, (3) mutual cooperation, (4) caring, (5) discipline, (6) empathy, (7) justice, (8) tolerance, and (9) cooperation. These nine values were used as a basis for researchers to analyze the character education values contained in the story "Mbah Suto Bodo".

The selection of research topics is based on several considerations. First, the receptiveness of the Pati people to the existence of the story "Mbah Suto Bodo" is very good. This is shown by one of the story characters' names, namely Pragola, which was used as the name of a supermarket in Pati. Second, this topic has not been studied by research. There is research related to the story "Mbah Suto Bodo", but with a different approach. Kanzunnudin (2019) analyzed the story "Mbah Suto Bodo" based on structure, value and function using a structural approach using Vladimir Propp's theory. Yetti (2015); Septaningsih, et. al (2020); Setianti, et. al (2019); Sofia, et. al (2020) analyzed the narrative structure of the story "Tongtonge" from Sumbawa using Axel Olrix's structural approach. This shows that there are similarities in the use of theory to analyze structures, but different objects. Kanzunnudin & Irfai Fathurohman (2019); Arukah, et. al (2020); Dewanti, et. al (2020); Endiawan, et. al (2020), conducted research on the narrative structure and function of the story of Kyai Telingsing from Kudus. Nugraheni, L. (2022); Arukah, et. al (2020); Fathurohman, et. al (2020); Fathurohman, et. al (2020). Development of Folklore Learning Media Based on Character Education for Pati Regency Elementary School Students (Doctoral dissertation, UNS (Sebelas Maret University)). Apriliyana, A. R., & Nugraheni, L. (2022). The Role of Folklore Learning Media in Shaping the Character of the Millennial Generation. In National Seminar on Revitalizing Indonesian Language Learning Media in the 5.0 Era Based on the Independent Learning Curriculum (Vol. 1, No. 1, pp. 9-16). Syaifuddin, A., & Nugraheni, L. (2022, December). Nugraheni, L. (2023); Ahsin, et. al (2020); Angelia, et. al (2020); Fathurohman, et. al (2020). The Role of Children's Literature in Era 4.0 as Forming Character of Pancasila Students. *ICCCM Journal of Social Sciences and Humanities*, 2(2), 14-18.Cultivating Character Education Through Digital Storytelling. In National Seminar on the Role of Indonesian Language and Literature in the Creative Industry Era 5.0 (Vol. 1, No. 1, pp. 40-47). Structural analysis uses Axel Olrix theory. However, the research object is different and does not examine the values of character education. Based on these considerations, it shows that the oral story "Mbah Suton Bodo" has never been studied from the perspective of structural analysis using Axel Olrif's theory and the values of character education.

2. Structure of References

Folklore is closely related to regional identity (Yetti, 2011). The character education values contained in this story were analyzed for the story structure using Axel Olrix's theory (Sudikan, 2014). A comprehensive interpretation of a literary work cannot be achieved without understanding its parts and analyzing its structure (Teeuw, 2015). The analysis of character education values relies on the opinion of Sauri (2020) that character education values are divided into (1) love expressed in the form of devotion, mutual cooperation, mutual assistance, and compassion that is carried out; in the form of empathy. (3) Harmony in life is realized in the form of justice, tolerance and cooperation. Kanzunudin (2019); Ahsin, et. al (2020); Fathurohman, et. al (2019); Kara, et. al (2020) uses a structural approach using Vladimir Propp's theory to analyze the story "Mbah Suto Bodo" based on structure, value and function. Yetti (2015) uses Axel Olrix's structural approach to analyze the narrative structure of the Sumbawa story "Tontonge." Kanzunnudin & Irfai Fathurohman (2019) conducted a study of the structure and function of the Qudus Kyay Telinsin story. The data collected is in the form of words, images, not numbers (Satori & Aan Komariah, 2014). Qualitative research is research that is associated with an interpretive orientation (Cresswell, 2015). This law is demonstrated by the story of the beginning of the war between Mataram and the Pati Kingdom (Sugri, 2017).

3. Methodology

Coastal communities grow and develop culturally, giving birth to many folk tales (Hartitom, Simatupang, Ganap, 2019). Coastal communities are communities that exist in small traditional dimensions (Fama, 2016). The research approach is qualitative research. Qualitative research is a research method that produces descriptive data in the form of people's written and spoken words and observed behavior. The data collected is in the form of words, images, not numbers (Satori & Aan Komariah, 2014). Qualitative research is research that is associated with an interpretive orientation (Cresswell, 2015). The data sources for this research are community leaders, teachers and practitioners who know and understand the history of Mbah Sut pencak silat. The data is in the form of a transcript of Mba Sto Bodo's story and analyzed through narrative fragments. The data collection method for Mba Suto Bodo's story was obtained through observation, in-depth interviews, audio recording, note-taking, photography and transcription. In data validity, researchers currently use triangulation of sources, time and methods. The analytical method used is Axel Orlix's narrative structure theory. This narrative structure analysis is the basis for analyzing the character education values contained in the story Mba Sut Bodo.

4. Results and Discussion

The value of character education follows a discussion regarding the value of character education contained in the story of Mbah Suto Bodo. As is well known, the value of character education can be known through various events that make

up the events of a story. However, characterization and setting can also show the character education value of a literary work.

The value of character education takes the form of devotion as a reflection of love to serve others or oneself (Nurgiyantoro, 2013); Kara, et. al (2020); Mujiwanto, et. al (2019); Purnaningtyas, et. al (2020); Satria, et. al (2020). The value of character education is demonstrated by the attitudes and actions of Patih Pragola who is totally devoted to the Duchy of Pati. Patih Pragola was willing to sacrifice himself or his life to defend the Duchy of Pati. This happened during the war against Mataram. Likewise, Patih Pragola bravely faced Panembahan Senopati. Patih Pragola reported various things done by the Duchy of Pati even though they had to face Panembahan Senopati and Mataram troops who were preparing for war. The value of service was also demonstrated through the actions of the Duke of Pati, Jayakusuma, and Patih Pragola, in defending the Duchy of Pati when it was attacked by Mataram troops. Both of them fought against Mataram troops whose numbers were double those of the Duchy of Pati troops. Both of them were not afraid and continued to fight even though in the end Duke Jayakusuma and Patih Pragola died.

Humans as social creatures cannot live in isolation. As social creatures, humans have the awareness to help each other. Even though they don't know each other, someone must help other people who are experiencing difficulties or disasters. The act of helping people can bring extraordinary satisfaction and happiness (Bashori, 2017). The social value of mutual help was demonstrated by Nyai Sutawanengrogo when she saved a baby from the descendants of Duke Jayakusuma, namely Mbah Suto Bodo, from the Mataram troops who attacked the Duchy of Pati. With the help of Nyai Sutawanengrogo, Mbah Suto Bodo survived and was not captured by the Mataram troops.

The value of mutual assistance is also demonstrated through the actions of Mbah Suto Bodo who likes to help and assist other people or communities who experience difficulties and are struck by disaster.

The value of mutual cooperation can be in one's own family or in other people's families. The value of mutual cooperation within one's own family is easier to realize. This is different from family values in other families outside of your own family which generally find it difficult. The value of mutual cooperation allows someone to feel peace and happiness (Saputra, Rukajat, & Herdiana, 2021). The social value of mutual cooperation in the story of Mbah Suto Bodo is depicted through the actions of Nyai Sutawanengrogo who saved Mbah Suto Bodo when he was still a baby. This is a very high and commendable family value. Nyai Sutawanengrogo's actions are a value of mutual cooperation outside of her own family. The social value of mutual cooperation is also demonstrated by the community's attitudes and actions towards Mbah Suto Bodo. When Mbah Suto Bodo was still wandering and moving from place to place, the community developed the value of mutual cooperation well. Many community members helped Mbah Suto Bodo by providing clothes, food and medicine.

Concern is an attitude of taking sides to involve oneself in problems, circumstances or conditions that occur around them (Saraswati, Bramasta, & Eka, 2020). This social value is realized by the attitudes and actions of the community who pay attention and respect to Mbah Suto Bodo who is on his journey. Based on this sense of concern, the community was moved to help Mbah Suto Bodo by providing food, clothing and medicine. In the story, it is said that people or communities who met Mbah Suto Bodo respected him. The actions of the community in respecting and providing assistance to Mbah Suto Bodo in the form of food, clothing and medicine are a manifestation of a commendable sense of partiality.

Discipline in this discussion is a way of teaching people about morals that can be accepted by the group (Saetban, 2020). This aims to inform and instill understanding in a person about which behavior is good and which is bad. In the context of the discipline, it has three important elements, namely laws or regulations that function as assessment guidelines; sanctions or penalties for violations of regulations; and rewards for good and positive efforts or behavior. The social value of discipline in Mbah Suto Bodo's story is shown by Patih Pragola's actions. It complies with the deliberations of the officials and courtiers of the Duchy of Pati. Although Patih Pragola was surrounded by the Mataram forces led by Panembahan Senopati, he was not afraid. He still reports what is being developed in the Duchy of Pati to Panembahan Senopati.

Empathy is the ability to feel other people's feelings without being carried away or lost (Andayani, 2012). Empathy can also be expressed as one's ability to respond or respond to other people's wishes even though they are not spoken. Empathy is the key to increasing the intensity and depth of human relationships. Therefore, if all humans have a sense of empathy, there will be no feelings of hatred and bad behavior. The value of empathy is told through the attitudes and actions of people who respect and help Mbah Suto Bodo. People saw Mbah Suto Bodo wandering alone and moving from place to place without any direction. Seeing this, the people gave clothes, food and medicine to Mbah Suto Bodo. The community's action to help Mbah Suto Bodo was based on a sense of empathy after Mbah Suto Bodo's situation as a child or a child who was alone and had nothing in his journey. People can feel how suffering Mbah Suto Bodo is, who lives wandering alone and doesn't have anything. Therefore, the community's actions are a manifestation of the value of empathy.

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Justice is the distribution or granting of equal rights to people or groups with the same position or status (Nasution, 2014). Justice can also be expressed as the provision of rights in balance with obligations. The breath of justice must exist in various spheres of life, including the state, society and family. This value of justice applies in reverse in the story of Mbah Suto Bodo. In the story of Mbah Suto Bodo, injustice emerged when Panembahan Senopati from Mataram did not listen to and accept Patih Pragola's report about what was actually being built by the Duchy of Pati. Without wise consideration, Panembahan Senopati with his large and strong Mataram troops attacked the Duchy of Pati. Mataram's action to attack the Duchy of Pati shows arbitrary actions and is far from the value of justice. The value of injustice was also experienced by Mbah Suto Bodo. As a descendant or heir of the Duchy of Pati, Mbah Suto Bodo should receive treatment like the Duke's family in general. However, Mbah Suto Bodo lost his life in wanderings until he was helped by the community. After the Duchy of Pati lost the war against Mataram, Mbah Suto Bodo lived a life of uncertainty.

Tolerance is the ability to restrain oneself and be patient in dealing with different individual attitudes, both views and behavior (Kofia, Yusuf, & Abbas, 2021), religion, ethnicity, culture and society. The value of tolerance in the story of Mbah Suto Bodo is shown by the community's attitude towards Mbah Suto Bodo. Even though Mbah Suto Bodo was a wanderer who had nothing and no purpose, the people respected him and even helped him by providing food, clothing and medicine. In this context, it shows that even though the social class is different, that is, people don't have anything, people behave and act well and respect Mbah Suto Bodo. The value of tolerance was also demonstrated when Mbah Suto Bodo became a powerful ascetic and had various intelligences while still respecting the surrounding community. A sense of tolerance is manifested in real action by helping and assisting in overcoming various difficulties and calamities that befall the local community until they are resolved.

The value of cooperation as a form of joint effort between individuals or groups of people to achieve one or various common goals. This form of cooperation can develop if people or groups of people are moved together based on awareness to achieve goals that can provide mutual benefit value. The social value of cooperation in the story is shown through the story that Patih Pragola, the dignitaries, retainers, and the people of the Duchy of Pati; together unite to build Pati with the aim of improving the welfare of the people of the Duchy of Pati. The value of cooperation was also realized through deliberations held by Patih Pragola, the dignitaries, and the retainer of the Duchy of Pati. In building the Duchy of Pati, deliberations are always held so that the expected goal, namely to improve the welfare of the people of the Duchy of Pati, can run well and smoothly. Based on the results of the analysis of social values, the story of Mbah Suto Bodo has 8 social values, namely the social values (1) devotion, (2) helping, (3) kinship, (4) caring, (5) discipline, (6) empathy, (7) tolerance, and (8) cooperation. Only social values in the form of justice are not found in Mbah Suto Bodo's story. This proves that Mbah Suto Bodo's oral stories have very strong social value. Like modern literary works, Mbah Suto Bodo's oral stories are literary works that have benefits for readers or listeners. As stated by Horatius (in Wellek & Warren, 2014), literary works contain the values of dulce or 'pleasant/beautiful' and utile or 'useful/useful'.

Literary works should provide aspects of enjoyment or beauty through the content and narrative structure. Beauty or enjoyment is expressed by the content of very strong social values in Mbah Suto Bodo's story. The beauty in the aspect of form, is shown through the narrative structure elements of Mbah Suto Bodo's story that are interconnected or related to each other in the narrative structure. This forms an interesting unity of the story. About the value of benefits in the story of Mbah Suto Bodo, shown by lessons related to social values. Social values related to everyday life for humans in general.

The very strong social values in Mbah Suto Bodo's story provide positive and constructive lessons. If a person or member of society has social values as contained in the story of Mbah Suto Bodo, it will certainly lead to the achievement of social harmony. Folklore has beneficial values related to social harmony (Purwadi, 2012). The strong content of social values in Mbah Suto Bodo's stories shows that oral stories or folk tales are a social reflection of society (McDowell, 2018).

5. Conclusion

Based on narrative structure analysis using Axel Olrix's theory, the narrative structure of Mbah Suto Bodo's oral story consists of the laws of (1) opening and closing, (2) repetition, (3) two characters in one scene, (4) opposing circumstances, (5) the importance of the character (characters) who come out first and last, (6) the existence of one main story in a story; (7) folklore patterned forms; (8) use of tableau scenes; (9) logic of legend, (10) unity of story plan; and (11) focusing on the main characters in folk tales. This shows that Mbah Suto Bodo's oral story has a dense and strong narrative structure. The strength of this narrative structure facilitates the story of Mbah Suto Bodo. Therefore, Mbah Suto Bodo's oral story is an interesting folk tale for analysis. The character education values contained in Mbah Suto Bodo's story include the values: (1) devotion, (2) mutual help, (3) mutual cooperation, (4) caring, (5) discipline, (6) empathy, (7)) tolerance, and (8) cooperation. These character education values prove that the story of Mbah Suto Bodo is a folk tale that reflects the existence of values that exist and live in society.

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Conflict of Interest

The authors declare no conflicts of interest.

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